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For the

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THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

PERILS IN THE WILDERNESS.



THE advance of civilisation in the North of India has not yet had the effect of clearing the country of wild beasts, whose ravages in the less frequented parts continue to be a source of terror; and, often, of suffering and death to the native,

and sometimes even to the European, population. The thick jungles of the Bengal Presidency are the haunts most suited to the predatory habits of these savage animals, and where their attacks are to be most feared; and from these, the tiger, the most formidable of all, rushes forth, in full strength and relentless ferocity, to glut his sanguinary instincts, too frequently, on human prey. It was stated some time since, in an Indian periodical, on the authority of a letter from Barripore,* which is a Missionary station, that the tigers had made great havoc among the Molungees during the season then closing; upwards of fifty persons having been carried off, or mortally wounded. It is further stated, that, at a village on the borders of a jungle, a boy employed in cutting wood had been seized by one of the ferocious animals; when the mother, attracted to the spot by the screams of her child, rushed forward and seized him by the legs. In the struggle that ensued, the tiger was victorious, and succeeded in carrying off the young victim to his lair in the forest.

The Missionaries of Bengal, in their journeys through the Presidency, have been often exposed to imminent peril from these fierce and powerful animals. While sailing along the rivers, they have, more than once, witnessed their fatal onsets upon others; but have themselves been always mercifully protected through the unfailing guardianship of Him with whose message of love they went forth into the wilderness and solitary place. In one of the voyages made by the brethren, Lacroix and Gogerly, to Saugor Island, lying at the mouth of the Hooghly, they beheld a dreadful combat on the banks of the river, between a tiger and an alligator, in which the latter was completely vanquished.† At this time they were greatly exposed to danger; as the savage beast, after he had borne the alligator to a place of concealment in the jungles, returned to the river-side and seemed eager to pursue them. To their grateful surprise, however, he turned and entered the forest, leaving them deeply impressed with thankfulness for their deliverance. But the dread of the tiger felt by the unprotected natives is extreme; and the approach of one, as soon as discovered, or though it be only rumoured, spreads amongst them the utmost dismay. Of this the Missionaries describe an instance which occurred while they were sailing from Saugor Island back to Calcutta. Thousands of pilgrims and other persons who had assembled to celebrate the great heathen festival, held at the former place, were also returning to their homes at the same time. "Very early in the morning," the brethren observe, "the boats, proceeding with the tide, anchored at the mouth of a creek, on one side of which was a little cleared ground, and on the other a thick jungle. The people immediately left their vessels and went on shore, some to search for water and others to cook their rice. Whilst thus employed, we were alarmed by a scream from the jungle, which was immediately answered by the whole multitude on shore until it arose to a deafening cry of terror, and the poor people were observed rushing with great confusion towards their boats. On inquiring the cause of this panic, we were informed that some, who had penetrated further into the jungle than the others, had been surprised by a large tiger, who, it was said, sprung upon them and succeeded in carrying off a woman. On investigating this report, we were led, from the contradictory statements we received, to believe that there was no truth in the latter part of it; but the panic was so general, that in a few moments every boat was under weigh, and with shouts of 'hurree bol,' beating of drums, gongs, &c., the whole multitude began to return home. Fearful as the calamities are to which the natives of India are exposed from the untamed beasts of the wilderness or the jungle, the Christian will feel deepest commiseration for them as the infatuated victims of a sanguinary and relentless idolatry by which the souls, as well as the bodies, of

* In the Sunderbunds to the south of Calcutta.

† See Sketch, No. 72.

many are destroyed ; and will, from every view he can take of their circumstances or prospects, be most anxious to redouble his exertions to put them in possession of the Gospel of the grace of God, the only means of deliverance from idolatry and sin.

BAPTISM OF CHINESE CONVERTS, AT MALACCA.

WHILE the moral condition of China presents little else to external observation than the darkness of a nation wholly given to idolatry or to atheism, it is not, perhaps, a vain thing to hope, keeping in recollection the almost countless number of Christian tracts circulating amongst the people, that a deep and silent and, therefore, an imperceptible influence favourable to the Gospel is moving through the heart of this mighty empire. On the frontiers, however, the progress of Divine truth is so visible that those who run may read. To what extent the growth and establishment of Christianity in the whole, or parts of, the wide-spreading Archipelago, may, besides the extensive benefits thence directly springing, supply means and instruments for the evangelisation of the parent country, is only known to Him who holds the times and seasons in his hands. Meanwhile we rejoice in the conviction, that there subsists between the one and the other, a close and essential relationship ; and this conviction gains additional force from the latest accounts which have arrived of the Ultra Ganges Stations. From these we now give, with unmingled satisfaction, portions of intelligence chiefly relating to the Anglo-Chinese College at Malacca, where large preparation is making for the future preaching of the Gospel in China. Under date, Malacca, January 15, 1837, the Rev. John Evans thus writes :—

In the month of May last, I received into the College six Chinese youths. In doing so, I had many difficulties to encounter ; but, by much perseverance, at length accomplished this design. The progress of the experiment has caused much anxiety of mind to my dear partner and myself. The youths being under our sole and immediate care, it required no small diligence to watch and regulate them. It was our constant aim to treat them with parental kindness ; at the same time exercising parental authority, and requiring from them filial obedience. I am now happy to say that the plan has succeeded ; it has been owned and blessed by our Heavenly Father, and our attention, assiduity, and prayers have not been in vain.

I informed you before of my having baptised one of these youths, and now I am happy to state, that several incidents have occurred since his baptism to sustain our belief of his sincerity. It may be truly said that he has adorned his Christian profession ; he has gained the esteem of our whole family, and of all around him, and his conduct is in every way consistent.

On Sunday, the 18th ult., another very interesting service took place in the Mission chapel at Malacca, in the presence of a crowded congregation of Europeans and Chinese. I had the happy privilege of baptising three more of the Chinese youths under my care, together with one Siamese. They had been for some time receiving

preparatory counsels and instructions, and they have given satisfactory evidence of their sincerity, by renouncing their own native superstitions and idolatry, and embracing the Christian religion.

As the major part of the congregation consisted of Chinese, a great portion of whom were adults, this renunciation of idolatry occurred in the presence of a very large number of idolaters ; upon many of whom, it is to be hoped, a salutary and lasting impression was made.

These youths, having been admitted into the pale of the visible church of Christ by baptism, continue as inmates in the College ; and, under my care and instruction, are preparing for the ministry of the Gospel among their countrymen. Since they were baptised, two other youths residing in the College, have boldly, and in a most gratifying manner, come forward and renounced their superstitions and idolatrous ways, and prayed to be also received into the church of Christ by baptism ; as they have already been instructed in the "good way," I hope to baptise them on Sunday week.

Thus you will perceive the Lord is pleased to encourage our hearts by giving to his church and people another pledge of the ultimate fulfilment of the promise,—*"the idols he shall utterly abolish ;"* for as the darkness of the night is succeeded by a faint and glimmering ray in the distant horizon,—not the sun himself, but a most

sure token that he will shortly rise,—so does such an event as that I have now recorded, constitute a prophetic beam in the moral horizon of benighted China; and is to the eye of faith a visible token that the Sun of righteousness is about to rise upon that dark empire: and if it rise, shall it not shine with increasing brightness until it attain to perfect mid-day splendour? May the Lord hasten it in his own good time!

Subjoined is a translation of a few of the questions I proposed to the candidates, before the congregation, together with the answers which they gave:—

Why do you wish to receive Christian baptism? Because I feel myself to be a great sinner; but now I desire to repent of my sins and forsake them, that I may obtain forgiveness, and have a hope of everlasting life and happiness after death: therefore I wish to be baptised.

Do you think that baptism alone is able to save your soul? No; but I believe that Jesus Christ, who commanded believers to receive baptism, is able to save me.

What hath Jesus Christ done for you? He suffered and died in order to atone for my sins and procure my salvation: I desire therefore to become a member of his holy church on earth, and at last to be admitted into his heavenly kingdom.

Why do you wish to follow the doctrine of Jesus Christ, in preference to the Chinese sages? Because I believe that it is the doctrine of Jesus Christ alone that can guide me to happiness and heaven.

Can you now truly say that you have forsaken the worship of idols and the vain superstitions of your countrymen? Yes, I can; I confess that I have hitherto ignorantly and foolishly worshipped idols, but henceforth my desire is to worship the only living and true God, and to serve him.

Do you feel that you are a great sinner, and that in consequence of your sins you deserve to suffer everlasting punishment? I know that I am a great sinner, and that I ought to suffer the punishment due to sin.

Do you think that any good performance of your own, which you may hereafter do, will be sufficient to save you? I know that all I can do will be wholly insufficient to save me, and hope and pray for salvation only through the atoning merits of Jesus Christ.

Perhaps it is with the view of obtaining

constant employment, or to advance some other worldly interest, that you wish to be baptised? I can truly say such is not the case: I do, with my whole heart, desire to be a disciple of Jesus Christ, and this is the sole reason I desire to be baptised.

All were much affected by these answers; many even to tears. Several other questions were put to them, but the above will suffice to show the simplicity and sincerity of the men whom we now joyfully hail as *Christian brethren*.

The conduct of those formerly baptised continues to be most consistent. They do all of them rejoice my heart by adorning the Gospel of our beloved Redeemer in their daily walk and conversation.

The converts are now in a state of preparation for church-fellowship; and in the course of a few Sabbaths, we hope to form the *first* church of Chinese Christians.

Do not cease to pray that the Lord's work may continue to prosper in our hands. Mine is a most responsible and important charge. I trust I sensibly feel it, but I cannot help oftentimes lamenting my own weakness. The Lord, however, has given me several convincing proofs that he can work and accomplish his merciful purposes by the feeblest of instruments. I entreat an interest in your prayers for my dear partner and myself, and for the College; also to offer up your united thanksgivings for what God has already done by us.

The children of the various schools connected with our Mission, to the number of 500 and upwards, met together at the College on Monday the 2nd instant, to receive their new year's gift. The scene was deeply impressive and gratifying, and highly delighted those ladies and gentlemen who were present.

It is truly pleasing to see how much prejudice has given way, and how readily the Scriptures and other religious books are received into the whole of the schools by the masters. At the weekly examinations, chapter after chapter is read by successive classes, with a considerable degree of fluency. Also, a large number assemble on the Sabbath-day for Divine worship.

Thus we continue to scatter the good seed of the word of life around us; pray that it may be watered and fertilised by the influence of God's Holy Spirit; and that it may spring up and produce hereafter a very glorious harvest. We are all well, and living together in harmony, peace, and love.

THE MISSION TO THE NAVIGATORS ISLANDS.

THE delightful anticipations, which earlier accounts had encouraged us to cherish in reference to the Society's Infant Mission in the Navigators Islands, have been gratefully sustained and brightened by the general tenour of the in-

telligence subsequently received. Since the embarkation of the Missionaries, delegated by our churches to these promising islands, frequent confirmatory tidings have reached us, from devoted brethren belonging to other groupes, of the prepared state of the Samoan population for the right reception of that Word which brings life and immortality to life; and of the value which they set on the comparatively feeble efforts of the native instructors sent to them from the Tahitian churches. Still later communications made known the arrival of the newly-appointed Missionaries and their wives at Tahiti; and this, with other gratifying facts connected with their proceedings, have been duly noticed. With feelings of no ordinary pleasure, the source of which need only to be named to gain them a very wide diffusion, we now state the actual commencement of the Mission in the Samoan Islands, by the men* ordained and sent forth for that especial service. The fact itself, with the antecedent arrangements, the whole of which appear to carry the impress of Divine aid and direction, are thus recorded by five of the brethren, viz., Messrs. Heath, Hardie, Mills, Murray, and Barnden, in a letter dated Upolu, June 13, 1836:—

We have now (they write) the high gratification of addressing to you our first letter from the Samoas. Mr. Macdonald remains a little indisposed at Rarotonga, but with this exception, we are all in good health and spirits, and have met with an encouraging reception from several of the chiefs and their people. "Come, magnify the Lord with us, and let us exalt his name together." On the 30th of May, accompanied by Mr. Buzacott and his family, and by Mr. Barff, we left Rarotonga, after witnessing, in that island, the large assemblies attending the Sabbath solemnities and the schools, and uniting with the native churches in commemorating the dying love of our divine Redeemer. On the 5th of June we passed Manua and the smaller islands of the Windward Group, and came in sight of Tutuila in the evening. Next morning, the vessel lying on and off, Messrs. Barff, Buzacott, Murray, and Barnden, went on shore, and saw Mangua, the principal chief, who expressed himself desirous of receiving Missionaries, and agreed to send his son Bumari with us, to meet the chief of the Leeward Group. With him also a secondary chief of another district agreed to go. At this time we had no certain information of any teacher being here; but, in the evening, to our great joy, Teava, the native teacher from Manono, who had been for five weeks making a tour of the island, came on board and gave us an interesting account of his labours, and of the general desire of the people for Missionaries. Had we not arrived, it was his intention to have returned to the Leeward Islands to fetch Mr. Wilson to Tutuila. Accompanied by him and the two chiefs, we again set sail in the afternoon of the following day, and at day-break on the 8th,

found ourselves close to the east end of Upolu. Sailing along the north east side, and admiring as we proceeded the extent and beauty of the island, we arrived off this bay (Apia) about 11 o'clock; and Messrs. Barff, Buzacott, Heath, and Mills, went on shore before the ship anchored. Pongoi, the chief, was from home, but messengers were instantly sent for him; and in the meantime the vessel came to her moorings, a secondary chief and the people having satisfied us that there would be no danger. We passed the afternoon among them; soon felt ourselves at home; sent our cattle on shore, and were treated with a dinner of native delicacies served in the native fashion. In the evening, Pongoi returned, and gave us a hearty welcome. Meanwhile, messengers were despatched to summon Messrs. Platt and Wilson, who were at Savaii, and the principal chiefs and native teachers to a public conference. Finding that Malietoa had left Savaii, and was residing on this island, about eight miles hence, Mr. Barff and three of us went to see him on Thursday. He expressed his joy that we had come, and wished one of us to reside with him, but was satisfied if the Missionary at Apia would superintend his station also.

On Friday, we were gratified by the arrival, in succession, of all the friends we had summoned;—the brethren Platt and Wilson; the native teachers; the leading chiefs, Malietoa and Matetau, of Manono, and several minor chiefs. With these we held a public meeting on Saturday, in the large house of the settlement devoted to public business, and while we were assembling, party after party arrived with baskets full of presents. We began by stating that we came in consequence of

* With the exception of Mr. Macdonald, whose detention at Rarotonga, it was hoped would be very temporary.

their requests made to Messrs. Williams, Barff, and Buzacott, and desired, in the first place, to know whether they were now willing to receive us? To this we had a prompt answer in the affirmative; expressing not merely an assent, but strong desire and great pleasure. We then inquired, secondly, were they desirous that we should instruct them in the knowledge of the true God, and in reading, writing, and other useful arts? Thirdly, would they protect our persons, and wives, and property? Fourthly, would they be content that we should not be mixed up in their quarrels and wars, further than in our attempting to promote peace; and if war should arise (as we must be neutral) would both parties protect us? They answered to the second question, that they were very desirous of instruction; to the third, that we and all belonging to us should be "*sa*," sacred; and to the fourth, that if quarrels arose they would do as *we* recommended, and that at all events we should not be injured. They added, however, that there were several heathen chiefs and wicked men on the islands, for whom they could not be answerable. We then expressed our determination to remain among them, and acquainted them of our proposed stations, to which they assented, as the best that could, in their own opinion, be chosen, although some of them regretted that *they* had not also Missionaries to reside at *their* stations. On the follow-

ing day (the Sabbath) we had a succession of most interesting services. The brethren Platt, Wilson, Barff, and Buzacott, and two or three native teachers preached at different places during the day, and in the afternoon the Missionaries and teachers united in the ordinance of the Lord's Supper. The services were attended by the chiefs who met us yesterday, and by many hundreds of attentive natives.

As to the present state of the people, you will have the report of Messrs. Platt and Wilson, whose coming here when they did was most providential, and whose labours, combined with those of the native teachers, have been exceedingly valuable. A majority of the people have renounced heathenism; and we have been received by them in a truly encouraging manner. The desire to learn to read and write is also rapidly spreading, and every thing indicates that we shall have far more calls for help than we can answer.

With regard to forges, pit-saws, &c., we shall be awkwardly situated; for the ground we have to occupy is so extensive, and the stations so distant, that what were furnished for two of us will now be of little use for more than one. Every thing we see and hear indicates that the Society must *soon* prepare further aid of every kind for this large and promising field; and we trust that the Directors will at once make the necessary preparations for that purpose.

PROGRESS OF THE MISSION IN EIMEO.

THE decided part which the Chiefs of this island, are taking in favour of the moral duties which religion enforces, supplies very distinct grounds of hope, in addition to those arising from far higher and surer sources, that the people will henceforth aim at appropriating to themselves the more elevated blessings of Christianity. The principles of temperance, which had for a time become almost obsolete and powerless, are again operating with marked effect on the conduct of the natives; securing, besides the immediate benefits thus realised, freer scope for the exercise of love, and faith, and obedience. In the church at Eimeo, the fruits of the Spirit become increasingly perceptible; and, it is said, that there remain but two solitary individuals in the district who have not yet embraced, and made an open profession of, the truth. Further intelligence of this station is brought to view in the subjoined passage, from a letter of the Rev. Alexander Simpson, dated Eimeo, August 14, 1836:—

We had lately the pleasure of welcoming the respected brethren destined for the Samoa Group, and rejoice to find that a selection of such intelligent and apparently devoted men have been sent out to cultivate a part of that moral field whose indigenous produce the great apostle of the Gentiles so graphically describes in the first chapter of his Epistle to the Romans; and to sow the seeds of righteousness, in the hope that an

abundant harvest may be yielded to the praise and glory of God.

It will doubtless be gratifying for you to learn that the Queen Pomare and her principal chiefs evince an ardent desire for the instruction of their people. The practical lesson has, at last, been learned by them, that government, to be good, must be based on the word of God; and that the reception of the Gospel in love and power is

pre-eminently calculated to make faithful subjects. In support of what I have stated, let one fact suffice; others could easily be adduced, but the following comes in such a tangible shape that it cannot be disputed.

On the 10th instant, the annual meeting of the principal chiefs and judges took place at this station. After prayer by the Rev. D. Darling, the following among other resolutions were submitted for consideration, and unanimously carried—Pomare herself being unable, through indisposition, to attend, her secretary handed them to Paofa, who read them as follows:—

“That all the children, both of rich and poor, attend the means of instruction.

“That all adults disengaged from labour likewise attend the means of daily instruction.

During my recent visit to Tahiti, I found Pomare the Queen engaged in the midst of a group of little girls, teaching them words of one and two syllables. The example thus set by the first of her sex in this country will, doubtless, be followed by many others.

The demon of intemperance, which brought moral sterility and desolation, nipping and stunting the young plants of promise, has again disappeared; our fears have been dispelled, and the streams of salvation which make glad the city of our God, again diffuse their healing and fertilising effect over the length and breadth of the land.

It is pleasing to reflect, that although we have frequently had cause to mourn, the Lord is, in a remarkable degree, blessing the labours of some of his servants. Pomare told me, about a month ago, that there were only two Tutaeauri* left in her district, and that all had joined the church. Thus the closing services of one of your most useful Missionaries† were blessed by that God whom he had served for more than forty years. Our schools are at present as well attended as we could wish, the whole population being under instruction. This is principally owing to the arrangement entered into at the above meeting.

There have been admitted into church-fellowship, since my last Report, three men and two women; among whom are the son and daughter-in-law of the late chief Vara, of Afareaitu. May they find grace to walk in the steps of their father!

I am happy to inform you of our continued health, and although my dear partner is often bowed down with bodily weakness, the Lord is gracious, and appears when human help cannot be obtained. We enjoy as great a share of domestic comfort as generally falls to the lot of mortals; and with that and the blessing of God upon our endeavours to do good, we are willing to spend and be spent in the services of our Lord and Saviour Jesus Christ.

* Obstinate rejectors of Christianity.

† The Rev. Henry Nott.

MISSION IN THE MARQUESAS.

THE concluding portion of the Journal of Mr. Stallworthy, inserted below, is calculated to excite deep regret in every Christian mind. We here see that the spiritual enemies, which the Marquesan islanders have to encounter, are not confined to the workings of the carnal mind and the fearful influences exerted over a corrupt nature by the prince of this world; but that another, and, if possible, a deadlier foe than any of the rest, has, within a recent period, been added to the destroying host arrayed against them. All these combined obstacles, however, must not induce feelings of despair—the hand of the Lord is not shortened that it cannot save; and we firmly believe that a people will at length be raised up among those aliens from the hopes and blessings of the Gospel to show forth the praises of Him whose mercy endureth for ever.

(Concluded from p. 184.)

Dec. 26.—It was not our intention to have visited any place to-day; but, being unable to procure a sufficient supply of bread-fruit in this valley, on account of its scarcity, and hearing that there was some at Hanapo, Mr. R. determined to proceed to that place in the boat. He embraced the opportunity to visit Hapatonu, where, the people not coming together as they have frequently done, he had two congregations, one on each side of the valley, making to-

gether about sixty persons. They were generally quiet and attentive. A Chief observed, in reference to what Mr. R. had said, that it was all new to them—their God was a different one—but, he added, by and by they should understand it. This Chief was very assiduous in providing bread-fruit and cocoa-nuts for Mr. R.'s use, and, when he was coming away, this person and another jumped into the boat, and pulled it through the surf. Mr. R. notices this

attention because it is so uncommon, and as none of the people at this place have received any thing from us, in the way of presents, since the Missionary vessel sailed.

Mr. R. was sorry to find that a native of the Sandwich Islands, who left an American whaler, some time ago, has been teaching the people to make an intoxicating liquor from the Ti root. Soon after Mr. R.'s arrival, a woman asked him if he would take some nam, (rum) bringing half a cocoa-nut shell full. He dipped his finger into it, and tasting it, told her it was very bad—would make her head ache, and hasten the period of her death. She then took it away. Other persons offered him some of the same liquor, and seemed astonished at his refusing to comply with their solicitations; but one man, who appeared to know something of his character, and the nature of his office, was displeased with them for inviting him to taste, and said, "Do you not know that he is a Missionary?" We should much regret were the people to begin

to distil and drink spirituous liquors; as that would render it increasingly difficult for us to do any good among them. Mr. R. had no opportunity of seeing the man who has introduced this evil, as he had left Hapatonu for Hanatuuna, a few days ago.

Jan. 24, 1836, (*Sunday*).—Had three small assemblies in different places this morning; not more than forty persons present altogether. Two or three seemed to listen with a measure of attention. In going round among the people, I found many engaged in cooking food, mending fishing nets, &c.; and some, I was informed, were inland.

In the afternoon, about twenty persons were present on Mr. R.'s arrival at Hanamiai. Some of these were preparing thatch of the bread-fruit for a new house, about to be built by Poihi, one of the Chiefs of the valley. They discontinued working, and seemed to pay attention to what was said—but when the service was over, they immediately commenced working again.

PRETENCES OF A BECHUANA WOMAN TO IMMEDIATE COMMUNION WITH THE DIVINE BEING.

An instance of religious imposture, which lately came to the knowledge of the Rev. John Monro, of Graham's Town, is thus related by him. Happily, little attention has been paid by the people to the profane devices here mentioned; and it is hoped the circumstance will have no other effect than that of stimulating the friends of truth in this part of the Colony to fresh exertions for the diffusion of that revealed Word, in the light of which impositions like these could not for a moment be sustained. Mr. Monro, in referring to the fact stated below, observes:—"The annexed account of the sin and folly, exhibited by some unenlightened inhabitants of this country in what they call religious worship, may not be uninteresting to you. The occurrence was stated to me by two of the most exemplary members of my church, one an apprentice, the other a Hottentot. I am told that such things are not rare, yet this is the only instance in which parties so transgressing have been in any way connected with our people."

A Bechuana woman, who had been enrolled in our list of candidates, and who had made some progress in scriptural knowledge, first absented herself from the class of candidates, and then from the means of grace on the Sabbath. She prevailed on others to follow her example, by telling them that she had found out the way of enjoying communion with God; promising to initiate them in her mysteries, and to introduce them into the immediate presence of God at certain times of worship. She said that she had not at all times the power of revealing God to them, but that when permitted to do so, as an evidence of her being sent of God to teach them, she should not fail to give them due notice. Preparatory to this pretended re-

velation, she enjoined certain performances to which her followers were to pay strict attention; as a failure in these, she said, would prevent their seeing the face of God!!! One Sabbath-day she told her disciples, that now the time was come; and by her direction they met at Eiland's Kloof, about four miles from town, and at the stated hour *Sabina* commenced her vain devices, by placing a large earthen basin in a particular spot, using certain mystical words, and muttering indistinct sounds, while she poured water into the basin. Then taking out of a bag which hung by her side a number of square patches, (chiefly calico,) she put them down singly on a board one by one. She then took up one of the patches, which she held by the

corners, and uttering a number of incoherent expressions, in which texts of Scripture, verses of hymns, and portions of the Lord's prayer, were jumbled together, she shook the patch with violence; then laid it down, and told her followers that this was the way to pray to God. She then took up another of the patches, and went through the same ceremony, using similar expressions, and so on until she finished her line of patches, after which she told them, that whosoever among them had acted according to her directions should *now* see the face of God in the basin of water, and further, that, according to the

sincerity of their prayers, God would speak to them out of the water. They all acknowledged their insincerity; hence no one attempted to look into the basin, and thus she continues the deception.

Strange that such foolery should be countenanced, yet it is so. Neither this woman nor any of her associates will converse with me on the subject. They preserve a sullen silence when in my presence, but have said to some of the members of the church, that God will convince me and all the people in this town, that *they* are right.

BERBICE AUXILIARY MISSIONARY SOCIETY.

On the 26th of December last, the Anniversary Meeting of this society was held in the Mission Chapel, New Amsterdam, Berbice. The friends of religion and Christian education in the Colony, faithful to the interests of the negro population, manifested attachment to this important cause in a pre-eminent degree on the occasion now referred to, and the place of assemblage was crowded to excess. Our venerable brother, the Rev. John Wray, who, in transmitting a copy of the resolutions passed at this meeting, supplies the preceding grateful intelligence, further states, that D. C. Cameron, Esq., proprietor of plantations Lochaber and Canefield, kindly sustained the office of Chairman; and he expresses great satisfaction at the general progress of the Missionary cause throughout the Colony.

The first resolution was moved by Rev. G. FORWARD, and seconded by Mr. W. HENERY, catechist of Fearn:

"That this meeting desires to express its gratitude to God for the abundant success with which He has been pleased to bless the labours of the London Missionary Society during the past year, in various parts of the world, as detailed in the Report, and pledges itself to more earnest prayer on its behalf."

The second resolution was moved by Rev. D. KENYON, and seconded by Rev. S. HAYWOOD:

"That this meeting is deeply impressed with the necessity of more vigorous efforts being made, particularly in the establishment of schools, to promote the moral and religious welfare of the labouring classes of the Colony, to fit them for that great change which will take place in 1849; and would record its gratitude to the British Parliament for the generous grant of 25,000*l.* sterling, to promote education in the West Indies. Also to his Excellency Sir James Carmichael Smyth, Governor; and to the Honourable the Court of Policy of British Guiana, for their munificent vote of 43,000 guilders, for the instruction of the labourers of this Province; 30,000 to be applied to the district of Essequibo and Demerara, and 10,000 to the district of Berbice."

The third resolution was moved by Rev. J. WRAY, and seconded by the Rev. J. HOWE:

"That this meeting rejoices in the great exertions which are being made by various denominations of Christians for the dissemination of Divine truth, and the education of the population of the West Indies in general, and British Guiana in particular."

The fourth resolution was moved by Rev. S. HAYWOOD, and seconded by Rev. D. KENYON:

"That the thanks of this meeting be presented to the Collectors of this Auxiliary for their diligence during the past year, in exerting themselves to obtain pecuniary assistance towards the funds of the Missionary Society; and that they be requested to continue and increase their labours."

Thomas Lewis, the African Preacher, then gave an interesting address.

The Chairman, in answer to a vote of thanks, expressed his great satisfaction with the proceedings of the meeting, and said that it was his opinion that the Missionaries had done much good in the Colony, are doing much good, and would still do much good.

In Berbice there are at least six thousand people instructed by the agency of the Missionary Society, and about six hundred communicants are attached to the Mission chapels.

The collection, including sixty-six guild-

ers presented by Mr. Cameron, amounted to 232 guilders, 8 pennings: the whole of the collections, donations, &c., during the

year, to 1,578 guilders, 8 stivers, 8 pennings, or, at the present exchange, 116*l.* 18*s.* sterling.

MISSION ON THE CORENTYNE COAST, BERBICE.

MANY tokens of the Divine favour accompany the labours of the brethren in this Colony, and with fervent gratitude they notice the increase of faith and godliness amongst the coloured population who profess to love Christ, and to seek salvation by his name. Mr. Kenyon, who is stationed at Fyrish plantation on the Corentyne Coast, speaks particularly of the improvement in the social and moral habits and mental capacities of the negroes; combined with their more decided manifestation of religious principle in resisting various strong temptations to which they are exposed, and preserving from defilement their daily walk and conversation in the world. To these and other interesting points, Mr. Kenyon refers as follows, in a communication bearing date the 26th of March last:—

The station I occupy is, indeed, an interesting and important one; and, as far as we are able to judge, will continue so after the apprenticeship. I have now been sowing the Gospel seed in this part for nearly two years, and bless the Lord that it is springing up and bearing fruit. The people here are a great distance from town, and consequently have been for a long time kept in ignorance; but now "the fields are whitening to harvest." My church has been but recently formed, yet it already includes twenty-one members, while others stand proposed for church-fellowship.

One of the greatest evils of this colony is the practice of giving rum to the negroes during the holidays. I am informed that each negro receives four or five pounds of salt meat, a pint of rum, and two "heads" of tobacco, as an extra allowance at Christmas. In conversing lately with one of the overseers, he told me that the negroes, belonging to the plantation on which he was employed, had refused to take any allowance on Christmas day, because it had fallen on Sunday. They now went to chapel during the Christmas festival, which, he observed, was a strange thing; for three or four years ago every one of them would have been raving with intoxication in a few hours after the holidays had commenced. In speaking of the intellectual progress of the negroes, he said, "Well, the negroes have not only begun to read their Testaments, but they are beginning to read the newspapers. They are determined to know how things are going on in the colony. I never was so astonished as I am now. I visited, lately, a negro's house, and I saw one fellow seated with a newspaper on his knee. I asked him to read it, and he did so, almost as well as I could myself. At first I thought that there might be some deception in this; so I called him over to my house, and placed another newspaper in his hand, and he read it too. But as if re-

gards the laws of the colony, some of the negroes know more than I do myself. In these days a negro is always on the lookout. I assure you it is impossible to cheat a negro now." This, (Mr. K. adds,) is certainly the case. I never saw such a spirit of general inquiry among the negroes, and the nearer they approach the end of the apprenticeship the more it increases.

Last week I went to brother Haywood's, Orange Chapel. In the evening, as I walked behind one of the plantations, I heard the sound of female voices, which, at first, led me to suspect that there was either a dance or the celebration of some marriage on the estate; but, as I advanced nearer to the people, I was happy to find them singing the praises of God. The night after, I walked in the same direction, but all was perfectly still, except the pattering of a heavy shower which fell at a distance in the bush. As I approached the negro village, I saw several lights in the huts, and my curiosity being a little excited to know what they were doing, I determined, if possible, to make the discovery without being myself perceived. After passing over a trench on a stick, called, in this country, a "negro bridge," I walked slowly until I came to the first of the huts; and when I had gently pushed open the door, I saw therein a negro and his wife, each of whom appeared to be attentively engaged. The woman sat by the fire, boiling the frugal supper of salt fish and plantains, but her husband had his lamp nicely trimmed, and his copy-book placed before him, in which he had just written, "Be wise every day." Behind him was a shelf, on which there lay two well-used Testaments and two hymn books, the best and only ornaments in his house. When I came to the next hut, I heard some one distinctly say, "Ye must be born again." I entered, and found a young man reading his Testament, and he repeated from memory eighteen verses of

the third chapter of St. John. When I came to the middle of the village, I saw several negroes go into a large hut, which I afterwards learned was the school of the estate. There I was recognised, for I heard a voice behind me saying, "See, dat's massa." I soon found myself surrounded with people, some saying, "How massa do?" others, "How misse do? glad to see massa." I conversed with them for

a short time; heard them sing a hymn; and then proceeded to the house of the manager. When I told him I had seen the people going to school, he replied, "Yes; formerly they were never out of mischief, but now they keep school almost every night; which I find to be much better, and I am sure the people are more happy."

DEATH OF ANDRIES STOFFLES.

THE friends of the Society will regret to learn that Andries Stoffles, the Christian Hottentot, who was lately in England, has departed from this life. The ardent, simple piety which he personally displayed, and the impressive and deeply affecting natural eloquence with which he pleaded the cause of his long oppressed nation, during his stay in this country, cannot be soon forgotten. By his own family and among the Hottentots of the Kat River Settlement, the loss of this good man will be deeply felt. On re-embarking for South Africa and for

some time before, his health, as is generally known, was in a declining state; and, although it rallied occasionally during the voyage and after his arrival at the Cape, he was unable to proceed to his home. He was confined by illness for some time at Green Point, where he was finally released from suffering, on the 18th of last March. He died the death of the righteous, with a hope full of immortality and rejoicing in that Saviour whom he had loved on earth, and whose glory it was his dearest and highest aim to promote.

MADAGASCAR.

SINCE the publication of the *Missionary Chronicle* for July, tidings have been received from Mauritius, by which we are grieved to learn that our devoted brethren, Johns and Baker, from Madagascar, although anxious to seize the first opportunity for resuming their labours in the latter island, had no prospect of any opening for their return thither at the date of the most recent communication, viz., April last. In the mean time, our brethren are striving by every means in their power to promote the knowledge of the Gospel among the inhabitants of Mauritius. By Messrs. Johns and Baker the arrival of Mr. Jones will be joyfully welcomed; and we trust that although the door is at present closed against our brethren, He, whose kingdom ruleth over all, will, in the wise arrangements of His providence, open the way for their return to the former field of their anxieties and labours.

GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.

WE invite the serious attention of the friends of Missions, throughout the United Kingdom, to this important subject; the consideration of which has been too long neglected by the Christian portion of the community, and cannot be longer delayed without a compromise of our reputation as a Christian people and the most serious injury to the cause of Christianity throughout the world.

In the *Missionary Magazine* for February last, we referred to a resolution which had been unanimously passed at a General Court of Proprietors of the Hon. the East India Company, held in the East India House, on the 21st of December, 1836; recommending "to the Court of Directors to take more decided steps for abolishing the Pilgrim tax, and for discontinuing the support afforded by the Indian

Government to the idolatry of that country."

In the Annual Report of the Society, delivered at the last general public meeting in Exeter Hall, the subject was referred to as having been again brought under the notice of the Company, and hopes were entertained that effectual measures would be taken to prevent the continuance of evils so disastrous in themselves, and injurious

to the moral influence of our countrymen in India. It is our melancholy duty to state, that these hopes have been painfully disappointed, so far as the proceedings of the East India Company have been made public. We now refer to the recent proceedings at the India House; and offer the following extracted chiefly from the account given of the same in the *Asiatic Journal* for July, in the present year.

A copy of the despatch of the 22nd of February, which had been sent out in consequence of the resolution of 21st Dec., addressed to the Governor General of India in Council, was laid on the table by the Chairman, at a Quarterly General Court of Proprietors, held 21st June, ult. The despatch having been read, Mr. Poynder dwelt at some length on its want of accordance with the resolution on which it was ostensibly founded; and lamented that nothing effectual had been done, since Feb., 1833, when the original despatch was sent out, to abolish this corrupt and impious system. In reference to the despatch of the 22nd of February, Mr. Poynder contended, "that it fell infinitely short of what the Proprietors had a just right to expect. All that it did, he said, was to censure the authorities abroad for not sending home accounts [of the *amount* of the revenue] which, in his mind, were immaterial; at the same time that the real, the important point, namely, the extinction of this disgraceful source of revenue altogether, was passed over." He therefore moved,

"That, adverting to the despatch of the Hon. Court of Directors, bearing date the 22nd of February last, transmitted to Bengal, in pursuance of the resolution of the General Court of Proprietors, of the 21st December, 1836, this Court refers it back to the Hon. Directors, to transmit such further or supplemental despatch to India, as may be more in accordance with the declared object of the last mentioned Court, namely, the carrying into effect the Directors' despatch of the 20th February, 1833, which expressly directed the withdrawal of the encouragement afforded by Great Britain to the idolatrous worship of India; and also the relinquishment of the revenue hitherto derived from such source."

A prolonged discussion amongst the Proprietors followed this proposition, which was effectively seconded by Mr. Hankey, and ably supported by Mr. Marriott. Mr. Poynder replied, with much propriety and force, to the observations that were brought forward, and commented at some length on the treatment the late Bishop Corrie had received from the Government at Madras; but we regret to add, that Mr. Poynder's motion was finally negatived.

In speaking on the subject,

Mr. W. ALERS HANKEY said, he rose, with great pleasure, to second the motion. If he had any fault to find with it, it was, that it did not go far enough—it was not forcible enough—and he wished that his honourable friend had introduced some stronger terms. Without wishing to depart, in the slightest degree, from that respect which he was anxious to pay to the honourable Chairman, he must say, that something ought to have been done more in conformity with the expressed sentiments of a large number of Proprietors of that Court, than had been effected; and he was sorry to observe, that there was a strong impression on the minds of the public at large, an impression which he wished to see contradicted and removed by positive acts, that the Court of Directors were not so hearty as they ought to be in their endeavours to do away with all those abominations which still prevailed in India, and which ought to be at once put an end to. The whole bearing of the question rested on that able and excellent despatch of February, 1833; and it was undoubtedly expected, by all who considered the subject, looking to the nature and object of that despatch, that the Court of Directors would subsequently have done every thing in their power, not merely to mitigate the evil complained of, but to put a stop to it. Certainly it was hoped and believed, that the Directors would have taken measures for the purpose of impressing strongly and effectually on the minds of those to whom that document was addressed, the necessity of acting fully up to the principles which were set forth in it. The last despatch, however, to say the least, left every thing just as it was previously. That despatch, unquestionably, was not in accordance with what the Proprietors expected—certainly it was not in accordance with the resolution agreed to by that Court in December last. A similar feeling seemed to pervade both sides of the bar, on that occasion—but it was painful for him to say, that that feeling appeared to have been entirely evaded and lost sight of by the Directors, in their despatch of February last. If they examined that document, they would find that it was most unsatisfactory. Unfortunately, it might be said of that despatch, that it had been weighed in the balance and found wanting. It was so drawn up, that it seemed to afford an apology for the continuance of that very course of proceeding which the Court of Proprietors anxiously wish to get rid of. It related almost entirely to matters of finance, which, when placed in opposition to the object which the Proprietors had in view, was a subject of comparative insignificance. His impression was, and such was the impres-

sion felt by others, that the despatch of February last would produce no good effects. What had been the course of action in India itself—and what were the feelings of the people here, with reference to this subject? Why, despatches were constantly received from India complaining of the continuance of the evil, and pressing on the attention of the public the melancholy fact, that all the rights and ceremonies of idolatrous worship—even those that were of the very worst description—were still upheld by the accredited servants of the Company. He held in his hand a memorial on this subject, addressed to the Governor in Council of Fort St. George. It really was a most serious and lamentable thing, that, in the year 1836, it should have been necessary to direct a document of this kind to any official authority of British India. It was a memorial praying for an equality of religious toleration; and was signed by 13 chaplains, 37 Missionaries, 152 European civil and military residents, of all ranks and stations, and by the Bishop of Madras, by whom it was transmitted to the Government. The memorialists prayed that the same religious toleration which was granted to the heathens and Mohammedans should be extended to Christian subjects; and that they might be protected from that compulsory attendance on, and that forced support of, an abominable worship, which they were not, under the existing system, allowed to refuse. One of the complaints of the memorialists was, that, even on Sundays, European artillerymen were not able to attend to their own religious worship, while they were compelled to fire salutes in honour of Mohammedan and idolatrous ceremonies. He would leave the Court to judge what effect such a system must produce on the minds of those persons, who were thus forced into a violation of all their rights and feelings, as Christians and men. It would be well also to consider, when they thus refused to pay proper respect to the feelings of their fellow-countrymen, what effect such a course of conduct was likely to have on the feelings and opinions of the natives? Why, they looked upon such proceedings as a decided proof that the British Government supported and approved of their religion; and they used the fact as an argument against those who wished to convert them from heathenism to Christianity. They said to those persons, “Why do you find fault with our religion—why do you seek to interfere with it—when your government openly and plainly supports it?” He felt it to be his duty to declare, and he did so in grief, and not in anger, that, in his opinion, one of the greatest impediments to the successful introduction of Christianity

into India, arose from the support which the British Government still continued to give to idolatry in that country. That was now felt to be, and was acknowledged to be, one of the leading impediments which Christian ministers, of every description, found opposed to the success of their pious labours. When such was the fact, was there, he would ask, a heart in the country (he was sure there was not one in that Court) that would not loudly and earnestly exclaim, “Let every thing be done to remove this abomination!” What was the question of revenue? He would say, that in such a case as this, it was not a matter to be considered. They ought to be actuated by higher and nobler motives. Were they, for the sake of a paltry consideration, to keep up a system which was in direct violation of conscientious feeling—which was utterly opposed to the Divine truths of Christianity—and was wholly at variance with the authority and precepts of Him who was the author and founder of that religion? He wished, most earnestly, that the Company should free itself from the stain and reproach of encouraging such a system! He wished that they should free themselves from the guilt as well as the stain and reproach that was inseparably connected with it. Now, he would inquire, what was the effect which the continuance of such a system had on the minds of men at home? He would confidently assert, that their adherence to this objectionable course of conduct was producing a most deep and serious effect. The public voice of England, Scotland, and Ireland, called most strongly on the Company to remove this evil—to forego this impure source of revenue—to refrain from even the appearance of encouraging idolatry. And, sure he was, that if something were not speedily done to meet the wishes of the people, the consequence would inevitably be a most powerful expression of public feeling on the subject. At a large and numerous meeting which he had recently attended,* a very strong resolution was agreed to, with reference to this important point. That resolution expressed feelings and sentiments that were by no means uncommon in the country. The meeting “rejoiced in the desire evinced by the London Missionary Society to extend the blessings of Christianity to India—and expressed their thankful and grateful feelings, in consequence of the subject having still farther attracted the attention of the Court of Directors—they hoped that effectual means would be taken to raise the Christian name in the eyes of the heathen—

* Referring to the Annual Meeting of the London Missionary Society.

and that immediate steps would be taken to remove every obstruction to the successful preaching of the Gospel, one of the greatest of which was, the practice of giving countenance to idolatrous ceremonies." It would take up too much time if he were to enter into the arguments with which the mover of that resolution enforced the view which he took of this subject. It was sufficient to observe that they were decided and conclusive. That individual said, "that, with reference to this subject, the public mind must be informed—the public judgment must be strongly appealed to—for, otherwise nothing decisive and effectual can be performed. If that were done, then it would necessarily be asked, what is the connexion between the British Government and idolatrous worship? To that the startling answer would be—why, the British Government provide for the repair of the temples—they contribute towards maintaining the temple service, and they enable the natives to perform their idolatrous duties—nay, even the appointment of the dancing girls comes under the cognisance of the British Government." The resolution was ably supported by a member of Parliament, whose observations were exceedingly strong. He said—"I candidly confess that I was not prepared to hear such a statement of abuses in India as has been disclosed." Such being the state of the case—the public mind being directed to the subject—they might be quite sure that the voice, not merely of that Court, but of their countrymen in general, would be raised in a tone and manner that could not be resisted. He hoped and believed, that no indifference would be manifested either by the Court of Directors or the Court of Proprietors; and he confidently trusted, that such measures would be taken, in conformity with the resolution proposed by his hon. friend, as would effectually wipe away the stain and reproach which was attached to the system

at present acted upon by the Company. As to the last despatch, it would appear that every thing beneficial to the object which the Proprietors had in view had been abstracted from it. It was one of the coldest and most chilling documents he had ever seen. If the next despatch were to pass through the same cooling and chilling process, he wondered what would be the nature of the communication from India that would follow it. The despatch of last February had, it seemed, received the sanction of a considerable portion of the Directors. It had the effect of throwing water, of casting a damp on the attainment of an object which the Proprietors strongly desired to see immediately carried into effect. He hoped, however, that the next despatch would be of a very different nature. Under these circumstances, he should second the motion; and would only complain, that it fell short of that expression of feeling which, in his opinion, the circumstances demanded. He did, however, humbly hope, that it would receive the cordial support of the members of that Court and of the Court of Directors, and that complete unanimity would prevail on the present occasion.

Mr. MARRIOTT said, when he looked to the despatch of the 22nd of February last, it was evident that it got rid of nearly the whole question, by only calling for accounts; and it would seem that it made an apology for the delay of four years which was so strongly complained of. If he approved of that despatch, he should feel that he was encouraging the receipt of those filthy gains which, he believed, nothing short of legislative enactments would terminate. His firm opinion was, that unless they petitioned against those abominations, they would still be continued. He, however, would do all that lay in his power to put an end to them; and feeling thus, he should support the motion now before the Court.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—To Mrs. Nicholls, Dursley, for a box of useful articles for the female schools in India; to E. W., for a parcel of apparel; to young ladies at Halstead, per Rev. J. J. Freeman, for a box of fancy work for the schools in Africa and Mauritius; to the congregation at Union-street Chapel, Brighton, for a box of useful articles for the Caffre children; to the ladies at Bond-street Chapel, Leicester, for two boxes of useful articles for the schools at Vizagapatam, value 50*l.*; to a lady at Givan, N.B., for a parcel of needlework for the South Seas; to ladies at Kilmarnock, for a parcel of useful articles for the South Seas; to D. S. T. Derby, for a parcel of apparel; to friends at Wandsworth, per Rev. J. E. Richards, for two boxes of working materials for the African schools; to Thomas Ward and Co., Paternoster-row, for one hundred copies of "Mammon"; to Mrs. Casterton, Dalston, for a box of pinafores, &c.; to Mrs. Clark,

Hoxton, for a parcel of fancy articles; to the children of the Bloomsbury and St. Pancras school, for a box of pincushions, &c., for the West Indies; to the Rev. B. Slight's congregation, Tunbridge Wells, for a box of useful articles for Calcutta, value 20*l.*; to Mrs. Munday, Hampstead, for eighteen pieces of cotton print, &c., for Jamaica; to Messrs. Russell and Clark, Edinburgh, for a parcel of files for Rev. S. Dyer, Pinang; to Mr. Newman, Cheltenham, for a parcel of tippets; to young ladies at Belfast, for a box of fancy work, for Calcutta; to Mrs. Godwin, for a box of useful articles, for Rev. W. Alloway, Jamaica; to "J. W. S." Braintree, for a hamper of cutlery and ironmongery; to Mrs. Mallows, Watesfield, for a box of fancy articles for India; to Miss Abraham, Turvey, for a box of useful articles for South Africa; to C. D. L.; to Mr. W. Clark; to T. E. S.; to Mr. Davidson; to H. L. II.; to Miss Berry; to anonymous; to Mrs. How; to Mr. Carter; to T. P. P.; to Mr. Plowman;

to Friends at Bruton; to a Well-wisher; to the Reading Society, Bond-street Chapel, Leicester; to Rev. R. Frost, and friend, Hungerford; to Mr. Lanfear; to Mr. Helmore; to Mr. Rybot; to Mrs. Wormwell; to Mr. Suttaby; to Mr. Allardye; to

Mr. Wallis; to Miss Ainsley; to Mr. Allin; to A. W.; to Miss Biggs; to Mr. Ward; and to Mrs. Nixon; for volumes and numbers of the Evangelical and other magazines, pamphlets, &c., &c.

MISSIONARY CONTRIBUTIONS,

From the 10th of April to the 30th of June, 1837, inclusive.

£ s. d.		£ s. d.		£ s. d.	
<i>London and the Vicinity.</i>					
T. G.....	5 0 0	Bedfordshire Aux. Soc.,		Ware:—	
J. Beldam, Esq.....	5 0 0	per C. J. Metcalfe, Esq.:		Legacy of the late Mrs.	
J. J. S.....	1 0 0	Bedford, Howard Chapel	47 18 11	Jane Harris, less duty	45 0 0
C. D.....	1 0 0	Maulden.....	4 10 0	Isle of Wight.	
Mrs. H. Layland.....	5 0 0	Wrestlingworth.....	6 3 1	East Cowes:—	
A Friend.....	2 2 0			For the Native Girl, S.	
A Friend.....	5 5 0			J. Smith.....	1 10 0
Peter O'B.....	1 0 0	Turvey.....	6 10 0	West Cowes.....	18 0 10
R. Lowndes, Esq.....	20 0 0			Ryde, including 10l. for	
G. Brooks, Esq., for the		<i>Berkshire.</i>		Native Teacher.....	83 15 6
South Sea College.....	5 0 0	Auxiliary Society, per Rev.		Norton Cottage, Fresh-	
Mrs. Smith, per Rev. J.		A. Douglas.....	15 0 0	water, Mrs. Michell,	
Yockney, for ditto.....	1 0 0	Henley-on-Thames, in-		for the Native Tea.	
A. B. C.....	5 0 0	cluding 10l. for Nat.		William Michell, (5	
Fr and E. F.....	1 0 0	Teacher, T. Rutter.....	50 0 0	years).....	50 0 0
"An humble Offering on				Kent.	
behalf of the Missionary				Canterbury:—	
Society".....	50 0 0			Lady Huntingdon's	
Produce of diamonds, from				Chapel.....	6 0 0
A. B.....	15 0 0	<i>Buckinghamshire.</i>		Darford:—	
Jewels and trinkets sold...	2 17 0	Chesham.....	8 12 6	Lowfield Sunday School	0 10 6
A Lady for the South Sea		Woburn:—		Sandwich.....	5 0 0
Mission.....	0 10 0	Mrs. Angell, and Mr.		Gravesend:—	
Missionary box, of a family		and Mrs. Pegg.....	20 0 0	Mr. Holmes.....	1 0 0
connected with Wycliffe		High Wycombe.....	24 0 8	Lancashire.	
Chapel.....	2 4 0	<i>Cheshire.</i>		Lancaster.....	22 2 6
Ditto, Mrs. Scott.....	2 15 0	Chester, Indian School So-		Garstang.....	10 0 0
Miss Braitwaite and		cieties for Female Edu-		Porton.....	3 0 0
friends, for the Native		cation.....	20 0 0		
Teacher, Richard Knill	10 0 0	<i>Cumberland.</i>			35 2 6
Collected by Misses Stone		Penrith, Miss Scott.....	0 10 0		
and Misses Smith.....	5 0 0	<i>Derbyshire.</i>		Middle Lancashire Aux.	
A Lady, per Rev. H. Town-		Aux. Society on account	150 0 0	Society:—On account	200 0 0
ley, subject to the pay-		<i>Devonshire.</i>		East Lancashire Auxiliary	
ment of 15l. per annum,		Appledore.....	8 3 0	Society:—On account	1200 0 0
by the Society, during		Ford.....	1 10 4	Manchester:—	
her life.....	500 0 0	Plymouth, Batter-street...	1 10 0	"An acknowledgment	
Captain Burn, R. A., for		<i>Dorsetshire.</i>		for mercies received"	10 0 0
Letitia School in India...	10 0 0	Lyme.....	10 0 0	<i>Leicestershire.</i>	
A poor Labourer's Mite...	0 7 6	Swanage, including 10l.		Auxiliary Society:—	
<i>Auxiliary Societies.</i>		for the Nat. Teacher, R.		Ashby de la Zouch.....	11 0 0
Claremont Chapel: Meck-		Chamberlain.....	16 16 1	Bardon and Donington...	14 0 6
lenburgh Dom. Aux.....	32 0 0	Blandford.....	54 11 0	Enderby.....	3 3 0
Craven Chapel: Thank-		<i>Essex.</i>		Hinckley.....	7 5 3
offerings, for preserva-		Chigwell Row.....	8 3 8	Hallaton.....	1 1 0
tion through the late		Mark's Gate.....	1 8 0	Kibworth.....	4 0 0
epidemic.....	77 0 0	Dunmow:—		Leicester:—	
For Native Teach. John		For the South Sea Col-		Bond-street.....	154 7 2
Craven.....	10 0 0	lege.....	34 0 0	Gallowtree Gate.....	20 0 0
Islington Chapel, Sunday		Legacy of the late Mr. G.		A Friend.....	5 0 0
School.....	3 10 0	Stace, and interest.....	54 9 0	Loughborough, including	
Kentish Town Collection...	14 6 0	<i>Gloucestershire.</i>		15s. 6d. for Widows' and	
Paddington Collection.....	47 18 2	Gloucester:—		Orphans' Fund.....	3 9 0
Robert-street.....	46 17 8	Moiety of legacy of late		Lutterworth, including	
Surrey Chapel, on account	50 0 0	J. Garn, Esq.....	500 0 0	10l. for Native Teacher,	
Fitzroy School rooms, Tot-		<i>Hampshire.</i>		J. Wickliffe.....	36 0 0
tenhamcourt-road.....	50 11 3	Per W. Tice, Esq.:—		Melton Mowbray.....	20 0 0
<i>Legacies.</i>		Christ Church.....	80 0 11	Narborough.....	23 12 5
Of H. Peto, Esq., late of		Ripley.....	13 3 0	Newton Burgoland.....	3 5 0
Highbury Terrace.....	1052 19 7	Throop.....	10 18 10	Earl Shilton.....	9 0 0
Of Mr. D. Griffith's, late of				Theddington.....	4 11 0
St. John's Wood.....	166 1 6			Ullesthorpe.....	5 2 6
Of Miss A. M. White, late		Winchester, Mr. Joice....	1 0 0	Whetstone.....	3 0 0
of Stockwell.....	111 16 3	Alresford:—		Wigstone.....	20 2 8
Of Miss Beech, late of Ar-		Col. by Mr. W. Callaway	2 10 0	Public Meet. at Leicester.	31 12 6
tillery-place.....	180 0 0	<i>Herefordshire.</i>		Donation.....	4 0 0
<i>Bedfordshire.</i>		Huntington, &c.....	4 0 0	Less exps. 22l. 16s. 7d ...	360 16 1
Bedford:—		<i>Hertfordshire.</i>			
For a school at Kat River		Hertford:—		<i>Lincolnshire.</i>	
to be called Hillyard's		Anonymous, per Mr.		For Chinese Metal Types. -	
School.....	10 0 0	Jackson, 2 donations	20 0 0	Brigg, Mr. Ball.....	1 0 0
		Cheshunt-street.....	1 11 0	Howsham, Mr. J. Hopkins	1 0 0

£	s.	d.	£	s.	d.	£	s.	d.			
Middlesex.			Bomer Heath.....	2	3	0	Bury:—				
Hammersmith.....	44	0	4	Clive.....	3	17	4	Whiting-street.....	32	0	0
Ealing.....	6	7	6	Hadnall.....	7	2	9	Northgate-street.....	24	5	0
Poyle.....	23	7	6	Harner Hill.....	2	0	0	Cratfield.....	4	0	0
Highgate.....	7	14	1	Wem, including 11l. 10s.				Debenham.....	24	3	7
Tottenham:—				6d. for schools at Ban-				Framlingham.....	9	12	2
Per Miss. Hague.....	2	0	0	galore.....	97	0	9	Gorleston.....	2	15	4
Sunbury, A Friend.....	1	0	0	Whitchurch.....	29	0	0	Hadleigh.....	55	19	6
Southgate.....	2	5	6	Wollerton.....	9	3	2	For Nat. Teac. C. Kersey	10	0	0
Edmonton and Tottenham								Halesworth.....	9	1	0
Chapel.....	14	17	0	Less exps., 7s.....	150	0	0	Ipswich:—			
Monmouthshire.			Shrewsbury:—					Tacket-street, including			
Monmouth:—			A Friend deceased, per					5l. for West Indies....	85	2	6
Mrs. Hale.....	10	10	0	Rev. T. Weaver, for the				Nicholas Chapel.....	11	0	0
Norfolk.			Nat. Teacher, Alec.....	200	0	0	Lavenham.....	7	3	6	
Fakenham:—			Somersetshire.				Lowestoft.....	3	19	0	
Rev. W. Legge and R.			South Petherton.....	15	1	0	Melford.....	3	11	0	
Cater, Esq., for China	2	2	0	Martock.....	1	17	0	Needham Market, includ-			
Yarmouth:—			Bath:—					ing 3l. for schools in			
For Nat. Teacher, John			Mrs. Jacombe Hood, and				India.....	7	6	4	
Palmer.....	10	0	0	T. Hood, Esq. for two			Southwold.....	10	16	1	
For cut. Chinese Types	3	0	0	Orphans at Chinsurah	7	0	0	Stowmarket:—			
Bradenham Hall.—				Mrs. Jacombe, for Kat				General purposes.....	92	7	4
For two girls in Mrs.				River Schools.....	1	0	0	For Nat. Teachers, J. A.			
Maul's School.....	5	0	0	Bristol:—				Webb and R. Morrison	20	0	0
Dereham:—				Legacy of the late Mrs.				For South Africa.....	17	10	6
For two girls in the Sa-				Elizabeth Morris, less				For the West Indies.....	2	0	0
lem School.....	6	0	0	duty.....	45	0	0	Sudbury.....	45	19	9
Lynn.....	33	2	6	Taunton:—				Walpole.....	0	15	0
Northamptonshire.			Mr. J. Young, for the					Wattesfield.....	7	10	
Byfield:—			South Seas.....	10	0	0	Wickam Market.....	5	0	6	
Per Mrs. Barnes.....	2	10	0	Staffordshire.			Wickham Brook.....	11	3	6	
Northumberland.			North Auxiliary Soc:—				Woodbridge Quay.....	24	11	10	
Hexham.....	10	0	0	Burslem.....	12	18	0	— Chapel.....	17	10	0
Nottinghamshire.			Cheadle.....	10	6	11	Wrentham, including 4l.				
Auxiliary Society:—			Hanley.....	10	9	1	10s. for Female Educa..	14	17	1	
Newark.....	15	16	4	Newcastle.....	5	2	9	Thetford:—			
Nottingham:—			Stone.....	10	14	10	Mr. H. Brown.....	1	1	0	
Col. by Miss Wilson.....	12	16	6	Public Meeting.....	4	17	9	Less exps., 24l. 11s.....	646	11	0
A Lady.....	1	0	0	Public Breakfast.....	3	14	1	Layham:—			
Castle Gate.....	64	3	4	For the Nat. Teacher,				Legacy of late Colonel			
St. James's.....	16	6	6	Simpson Newland....	10	0	0	Lappage.....	5	0	0
Friar Lane.....	23	6	4	Less exps., 4l. 19s. 8d.....	63	3	9	Surrey.			
Public Meeting.....	30	4	8	Tamworth:—				Elstead:—			
Missionary Communion	11	7	0	Miss Burder, for schools				Missionary Box.....	0	5	0
Keyworth.....	4	0	0	in China.....	3	0	0	Camberwell:—			
Worksop.....	10	0	0	Do. do. in Africa.....	2	0	0	S. K.....	1	1	6
Less exps., 29l. 5s. 4d.....	159	15	4	Suffolk.			Tooting.....	20	0	0	
East Retford.....	14	1	6	Society in aid of Missions.				Sussex.			
Gateford:—			Beccles:—				East Grinstead.....	9	13	7	
A Friend, per Miss Ed-			General purposes.....	55	8	6	Warwickshire.				
dison.....	10	0	0	For Nat. Teachers, Crisp			Smethwick:				
Worksop:—			and Thornton.....	20	0	0	Mr. Boyle, foreducation				
Mis. Basket, per ditto...	15	0	0	Bergholt.....	4	11	6	at Bellary.....	10	0	0
Rutlandshire.			Boxford.....	2	19	6	Wiltshire.				
Oakham.....	8	5	6	Bungay.....	27	1	0	Melksham:—			
Shropshire.							Legacy of late Mrs.				
North Aux. Soc:—							Collingbourne.....	10	0	0	

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1836 and 1837.—Tahiti, Rev. D. Darling, Sept. 12, Sept. 15, and Sept. 27. Rev. G. Pritchard, Oct., (day not mentioned.) Nov. 10, and Nov. 11. Rev. W. Henry, Sept. 26. Rev. C. Wilson, Aug. 7, Oct. 28, and Oct. 31. Rev. J. Davies, June 26, Nov. 2, and Nov. (day not mentioned.) Elmeo, Rev. A. Simpson, May 2, Aug. 14, and Oct. 26. Mr. T. Blossom, June 10, and June 17. Huahine, Rev. C. Barff, Oct. 5. Raiatea, Rev. G. Platt, May 19, (from Savaii,) July 27, and Sept. 16. Rarotonga, Rev. C. Pitman, June 30, July 5, and Jan. 26. Rev. T. Heath and Brethren, May 25. Rev. A. MacDonald, Jan. 26. Navigators Islands, Rev. A. Buzacott, June 19. Rev. T. Heath and Brethren, June 13. Rev. T. Heath, June 13. Rev. A. W. Murray, July 11. Rev. Messrs. Murray and Barnden, July 11. Marquesas, Rev. Messrs. Rodgers and Stallworthy, June 1. Rev. John Rod-

gerson, June 1, (two letters.) Rev. G. Stallworthy, June 1.

ULTRA GANGES, 1836 and 1837.—Malacca, Rev. Messrs. Evans and Dyer, Oct. 1, Oct. 29, (two,) and Jan. 20. Rev. John Evans, Jan. 2, and Jan. 15. Singapore, Rev. S. Wolfe, Sept. 3, Oct. 22-Nov. 5, (from Pinang,) Nov. 5, Dec. 31, and Jan. 9. Pinang, Rev. Messrs. Beighton and Davies, Nov. 23. Rev. T. Beighton, Sept. 16, and Oct. 20. Rev. E. Davies, Jan. 1, (two.) Batavia, Mr. W. Young, jun., Nov. 4, Nov. 30, Dec. 29, Feb. 10, and Feb. 21.

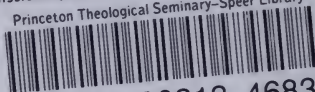
EAST INDIES, 1836 and 1837.—Calcutta, Rev. A. F. Lacroix, Nov. 8, and Dec. 28. Berhampore, Rev. J. Paterson, Sept. 26, and Sept. 29. Rev. M. Hill, Oct. 5, (two,) and Jan. 23. Benares, Rev. J. A. Schürmann, Surat, Rev. A. Fyvie, Oct. 18, Dec. 1, and Dec. 26. Rev. W. Fyvie, Dec. 13.

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